

Mr. Nyland: Well, Memorial Day didn't seem to make much difference--except traffic, huh? Oh, Bill, don't--huh? Wait a moment ...

Well, go ahead.

Hugh Marshall: I want to report on my task. It was to be to remember myself and to observe myself in the presence of other people, and it was related to making a gesture and half way through the gesture to stop it and then as I began it again to be aware of myself then--and so-- And it was also to increase--to help me increase, I guess--the length of time I was aware of myself. It did give me some information that I wasn't--before I wasn't--that I had an attitude about the effort I was making and that just--I timed myself one time. I was sitting in front of someone and the clock was behind my head and it seemed like, that, from when I first began working with myself and becoming--and remem..., trying to remember myself, that it was a longer time that I had thought and that the effort was increasing enough, I guess because it broke through, that now, you know, that the times aren't increasing. I just have a better idea of what kind of effort to make when I am with other people--and so--

Mr. Nyland: Since you started, since you started to talk...

Hugh: Yes.

Mr. Nyland: ... how much aware have you been?

Mr. Nyland: ... how much aware have you been?

Hugh: Well, I was remembering myself. I was trying to ... trying

to say what I was thinking.

Mr. Nyland: I know, I know. These, of course, are the attempts and they are very difficult. The only thing that I would like to know--

How honest can you be?

Marshall: I was aware at times of how nervous, of what was happening inside of me. I was...

Mr. Nyland: But one can be not aware, but but if you notice it, not aware that really is a conscious effort ought to be awake to be conscious--that's a different thing, because if you become alert and notice the fact that you are nervous, you surely remain attentive...

Marshall: Yes.

Mr. Nyland: ... And there is no "I" at all. That you must know, you see, so when you say I timed myself, even when you say, "I will time myself," I doubt very much that you will do it.

Marshall: Well, I wasn't. I knew that this possibility might exist and ..

Mr. Nyland: It's all right. I mean, I'm only telling you because these are the things you have to look out for, because many times you go over from one to the other and you really don't know that you think. You are still on the road of objectivity that you are way down in a subjective effort, and it comes back every once in a while like a flash that something else ought to be introduced in order to be more objective, and it goes up and down, even in the sentence. It is one is awake and you begin; you don't maintain it; three or four words later you remember it, but you have lost it and when you report, particularly when you want to choose the right words, and when, you see, I was going to say, I don't mind if you stop for a moment as it were, catching your breath, and then start again on a little higher level and then slide down if you like. You see, this is also the way you should be during the day. In general, do you find now that it has helped you?

Marshall: Yes, it's just that, I mean, I have more of an idea it seems and more of a, I guess in my small way, a control.

Mr. Nyland: Yes, it is small, but it cannot be now; can you use it in your professional and your office life? But now in today, you didn't go to the office?

Marshall: No, but with people, I think...

Mr. Nyland: Yes, and see if you find it different with people you know and people you don't know, or in a particular subject in which you are interested in or not interested in. As if you are bored and at such a time, when you are bored, that you may show interest and make it and not be interested at all but to appear interested. Because those are very important things, that you make yourself do things.

Marshall: Well, this is one thing that I've noticed because when I remember to remember myself, it's usually in a period of silence and then I, then I notice that I really don't have anything to say.

Mr. Nyland: Hold on, now, you see. When I say this now, hold on to yourself.

Marshall: And a...

Mr. Nyland: As you now speak.

Marshall: That I don't really have anything to say and that I do have to make an extra effort, you know, to continue speaking, or you know, to be interested; I've noticed this.

Mr. Nyland: Yes, to make it appear. And then something is taking place in one. It's like a command to yourself, to your body, to your voice, to some thought process, probably in your mind and something is separate from you and every once in a while one can become quite aware of the fact that something is commanding. It does not mean that it is an "I." It is not either sufficiently grown up for it or it is to such a small extent that it is still 90% subjective. But there is still already something that becomes intentional and the

whole affair of trying to wake up is quite definitely an intentional effort.

Marshall: There is a question about--I've been working on myself in my room for maybe an hour at a time doing different things, and I was wondering if such a long time would tend to put one more asleep towards the end of the hour than the other methods...

Mr. Nyland: You see, the idea of waking up means that I change my subjective state into the state of objectivity. By that, I mean that the state of objectivity represents a certain level of my being which is higher than the level in ordinary life even if in ordinary life the three different functions of myself are of a fairly high caliber. The level of being that I'm now talking about in the state of objectivity is a question of the unity or at least the fusion of the three fundamental functions of man. So, for that, a certain amount of energy is necessary. My level of being at the present time as I am now, functioning as a human being, includes a certain quantity of energy that could be used for the wish to wake up. I think it is quite limited because so many demands are placed on one in ordinary life and particularly when I keep on looking around, when I hear things, when my sense organs are functioning and quite definitely subjectively, that the desires that I have which are more or less and could be united in the direction of forming a wish to be awake is really supplied by a form of energy which is, in accordance with the level of being where I am, limited. The same way that I am limited in any forms of activity at any one time or dependent on any level, I am... For instance, I'm walking or I've done some work or I'm tired, or I have taken some food and it has digested and it has created in me some positive energy on which I live; I breathe and I take in air in some way or other. I digest it. I've taken in liquid food and ordinary food and I've had some sleep, in order to restore whatever may have been too tired

out, and blood circulation takes place and whatever is of the breathing. All of that determines at the present time, in general you would say, the state of my health. But it simply means that there is a certain form of energy which I keep on supplying by means of remaining alive and keeping track of myself and maintaining my body, maintaining it by means of all the different functions of my life so that at any one time, there is a certain amount of energy available dependent upon the level on which I now happen to live. It may be different an hour from now; it may be different in the morning and different in the evening. Now a certain percentage of that is energy which could be used for the purpose of wanting to wake up. When it is exhausted, when I have no means as yet of making it during the process, simply I have to stop because there is nothing left. It is like driving a car without gasoline. When there are only two gallons in it, that's it. Then I can only go so many miles and no further. Now the problem of course that everyone would be confronted with is: while I am working and while I take in energy in different forms which in the usual sense is used for the maintenance of my unconscious existence that during such a time I can convert already energy that comes in which perhaps may be superfluous that could be put to use for remaining awake. But I still will have limits, and the limits now that I have is the quantity of energy. If I am clever, I will know how to distribute it. If I am not clever and I'm not familiar with it--and of course, I'm not familiar with it in the beginning because I don't know what to do really with that energy to make it be used most efficiently--I, of course, will run dry. There will not be anything left. When I try it for one hour, there is not enough energy for one hour--that I'm quite convinced of. And many times there is just enough energy for a little flash and then I return again to an unconscious state and even if I try to maintain it for any length

of time, I know that very soon I go over into an ordinary unconscious state, probably concentrated on the wish that I would like to be awake, but so much energy goes into that wish of concentration in an unconscious sense that there is not enough wish. There is not enough energy available actually having the state of being awake and maintaining it. The more I now try to keep this level of being from where I could become conscious on a certain level with the least amount of effort, the more chance I have to be most efficient in the use of it. This I have to find out for myself by means of trying time and time again; giving myself certain tasks during the day, from early morning to late at night, at certain times, maybe to be awake only for half a minute and gradually out of that, I will derive a certain amount of knowledge about myself and my level of being. Now, about the level of being that is maybe most conducive for being able to work, I also have to investigate and it depends on many factors and I can vary the factors. I can sleep more or sleep less; eat more or eat less; talk less and less nonsense. Maybe I can regulate the expenditure of energy by means of my muscular tensions. I can relax. Maybe I need not daydream. Maybe I don't have to spend as much energy in feeling, or perhaps I can reduce my level of being to such a minimum that a great deal of energy could be used for the purpose of conversion if I only have (not) energy for the wish to be awake. So you see, the many different factors that are influencing this particular state, I would only be able to find out by practice. And when I now try, and this is like a research problem, I try day after day, to see under what conditions I seem to be more successful; and by successful I now mean that something takes place in me that gives me a realization of being awake; or, how many times during the day that I can actually do it, or even how often I can be awake intensely enough that I can call it being awake, instead of being half-slumbering or in a state of twilight. You see, there is no particular rule that one can

give, only the kind of rule that one can find out for oneself. And when you say, "I tried for one hour," my answer is absolutely no. It is ridiculous. If you want to try it for five minutes, it is already enough. But if you want to try it ten or twenty times for five minutes--yes. If you want to try it in the morning for ten minutes in succession if you could, fine. In the evening, no. If you want to try it in difficult conditions that take up your energy as emotional energy probably, or worries, worrisome energy, or energy that requires the thinking, a great deal of attention on other people or a relationship, then I say don't try it. Only take those times when you think you will be most successful. Among them, there will be moments that actually are successful and also moments when you will find out that you think it will be successful and you will not have any chance whatsoever. Sometimes it's very strange and one doesn't know until you try it. But again, alter the conditions of the expenditure of energy during the whole day. You will have to find out what are the best moments, most proficious, most conducive to the particular state of letting this wish become a reality for yourself. This is, I think, the way you now should try to work--not necessarily bound by the little tasks of three or four times a day, but now whenever you happen to think about it or whenever it happens to come to your notice. You may feel it, but something that reminds you, and then at such a time you make an attempt to be awake. You must awake to an activity of your body; an awareness of yourself when your body is sleeping, at ease or at rest, or non-active is practically impossible. It can be maintained, but it is practically impossible because the "I," as such, has nothing to look at. It makes a statement, that's all. So the body has to be active. Now, there is an upper limit of the activity of the body which also prevents you from being awake. That is when too much energy goes into it, or when too much attention has to be given to that particular activity. In

between, there is a fairly wide range of possibility, and many times that what the body does in an habitual form is a very good period of trying because the habitual form, that is that I don't really use intellectual energy for it, I leave it to the body itself, whatever it has as a capacity of being more or less intellectual. At such a time-- if I could then become aware of the movements that are made without my so-called human consciousness--then I bring it out in the open and it will be easier for me to become non-identified with it and also to be able to become aware of it at the time moment. But you see, there are limits. The non-activity is no good. The extra activity is no good. In between, all right. If you want to say from zero to ten per cent is no good, from ninety to one hundred per cent is no good, but between ten and ninety there is a chance. Where exactly now at what, if you understand what I mean, between the ten and the ninety--if it is at forty, at the sixty, at the seventy-five--that depends on the person. All right. You have followed what I have said? Right? You have a Okay. So as long as you now have this as a clear picture in your mind, that whenever you happen to think, or are reminded in one way or another that work exists, that then you tell yourself, "Let me wake up."

Marshall: Well, I can see that, but I like--that's going to be a long period of experimentation.

Mr. Nyland: Oh, you have your whole life.

Marshall: It seems really difficult.

Mr. Nyland: No, it is not so difficult, because you start only with what you can do. You see, when one is awake it is an addition to one's life, because Mother Nature takes care of your unconscious state, provided you, with a little bit of wisdom, take care of your body. But when one is awake, it is an addition to existance. In order to have a certain awareness of one's life, you might say it from another standpoint--when I know unconsciously that I am alive and that my

living simply takes place as my body **is** behaving in one way or another, that my feeling and that my thought process, my mental process, simply take care of themselves, whatever is given to them by means of blood or by means of air or nervous system, that then in addition to that, the form of life that I become interested in from the standpoint of consciousness is exactly the same as the form of life which is so unconsciously, for me, of which I have a notice, or of which I am sufficiently cognizant of. Now when I wake up, that form of life that I now see as manifestations, all it gives me is a more truthful result of that what actually takes place and that's the only difference. Now, if that comes in addition, I'm not taking anything away from anything, and I only will wake up to the extent that I can. So you see, the difficulties are eliminated. In its place, I will have to come to the realization, every once in a while, that there is very little energy. But that then becomes a statement. I could feel sorry about it and say, "I wish I were more conscious," but I will accept the fact that I am only one per cent conscious or even less, and then by constantly making attempts, I will be able to find some way, somehow or other, of having the energy for everytime a little more and a little more. This is, of course, a slow process, but so is everything else. There is no difference between learning a trade or becoming a doctor and studying for eight, nine years, and including in that internship in a hospital. Before you really become a good doctor, you probably have to be in practice for ten, fifteen years, at least. So why should I, if I want to study music or any kind of an art, think that I could do it over night? I certainly cannot when I want to become conscious because that what I have to go against at certain times, or make room for at a certain time, is besides that what I am unconsciously. I try to become conscious, and my unconscious state will all the time object to myself being conscious. So there are difficulties, and that it will

take a long time goes without saying. At the same time I don't have to worry about it because I will only be able to do what I can do. And all I then have to do is accept that fact. All right?

Marshall: It seems that I've noticed while doing this, trying to observe myself and being aware at the time, it seems like I'm coming in on something from a lot of different angles, and that I'm getting different parts. Something...

Mr. Nyland: Parts of what?

Marshall: Parts of myself, my

Mr. Nyland: Probably you will accumulate a lot of data which in the beginning has no sense, no certain facts which are as yet not material; after some time you will see a certain rhyme, those things that belong together and those that are still outside. It's exactly the same as in ordinary collecting of data in a research form. I collect, I analyse, I build certain things up to the extent that I can, but surely it is not a struggle; it will take a long time.

Marshall: What is the relation--what are the sensing exercises to

be

Mr. Nyland: Who else can answer that one? We've talked about it many many times. Who is there among the older people here who could answer that question? What is the relationship between a sensing exercise and being awake? Who's interested? Dave?

Dave Greenberg: I think it came up once before and we found for different people it had a different...different people had a different evaluation. But speaking strictly for myself, the sensing exercise has been very good for giving me an awareness of the physical body, which for me has been the first step in trying to develop an awareness of the more (totality) of myself, but it's been a very good step in

I know the physical body doesn't need to be awakened, but there seems to be some kind of awakening process that, where I can collect my energies from the sensing and it helps me to wake up.

Mr. Nyland: Well, that does not as yet explain it. Is there a relation? It's not so much that you say, "Helps me to wake up," the question is whether it leads to an awakening or not.

Dave: Yes, it does for me. I know that some people....

Mr. Nyland: Yes, but how does it really?

Dave: Well, I do the sensing. I do it every day in the morning and then, of course, at other times, but primarily in the morning, and for one thing, there is the relaxation process which takes place.

Mr. Nyland: Relaxation is not the end of it.

Dave: No, No. The actual sensation of my limbs seems to ... Now I'm speaking, when I first began sensing...now I can sense my body if I want to but for a while it was very difficult and ...

Mr. Nyland: Don't infer. In fact what is sensing?

Dave: Sensing is an awareness of the physical body, an awareness of my limbs.

Mr. Nyland: What is, now, the awareness?

Dave: I am aware of the existance of my limbs, my body, my entire body.

Mr. Nyland: Nothing else but the existance. It is not the description of it; it is not the description of a state; it is simply and exact acceptance of the existance of it.

Dave: Yes.

Mr. Nyland: And as such, the sensing, as you remember, is a relationship between a part of your mind and a part of your body, or a part of your mind and the totality of your body. And, one becomes aware of that part if it is a part like your right arm, as if that is the only thing that exists and as if everything else is excluded. Now, if the mind starts to function that way and there is a relationship

between the mind and that part of the physical body, and it depends now on the acceptance of that what exists and which is registered in the mind. It is a process of becoming aware of that part of the body. And the mind, not being able to describe it or not being allowed to describe it, must accept the condition in which it finds the arm, and exactly the same as the arm is without a wish to change it. So that, when I now introduce in this sensing a relationship of mind and a part of the body without identification...that is, the acceptance of the way it is...all I would have to do is make sure that that reporting takes place at the moment that I actually sense it. If that is also fulfilled, I have fulfilled the three requirements for the state of awakening. How I do this regarding sensing is by the constant attention which is being sent from the mind to the part I sense and which again, as energy, as it were, is being reflected back to the mind in order to create in the mind an image of that what is being sensed. And at the same time the sensation occurs in the mind as well as in the part which is being sensed, and the relationship of those two sensations for me becomes momentary. You follow it?

Marshall: The most part of it.

Mr. Nyland: They become happening at the same moment. It is the relationship between the mind and the right arm which is returned, which takes place at the same moment when the sensations are taking place as a result of that exchange of energy.

Marshall: Where is the "I" that is trying...

Mr. Nyland: No, I'm not talking about "I."

Marshall: But that's the part of ...

Mr. Nyland: I am talking now about waking up. Something in my mind now wakes up to the fact that my arm exists, and it is non-identified with the arm. It has no further interest than only stating that it exists and it also happens to be now at the moment that it exists, that it is registered. These are the requirements for the state of

awakening, and as a result that part of my brain which is doing this becomes "I."

Marshall: Okay.

Mr. Nyland: You see?

Marshall: Yes, it was just that was a problem also of feeling in myself when I walk and the difference between that and seeing myself when I walked.

Mr. Nyland: No, the question is not feeling. Now you must not mix it, because sensing belongs purely to the physical body. It has nothing to do with your feeling, and it is not a question of a rotation either. You see, when I make an attempt to wake and to be aware, it has to be continuous. In sensing, I reach the state of being awake but it will leave me as soon as I will not send that form of energy from my brain to the arm. It stops.

Marshall: But I don't know, I may be wrong, but when I walked, I mean, I feel my feet coming. That's part of being awake, isn't it?

Mr. Nyland: Well no, not to feel them.

Marshall: Well, maybe it's the word I'm using.

Mr. Nyland: Aware, aware. To be aware is different.

Marshall: To be aware that my feet are touching the ground and looking at my feet touching the ground seems to be a different experience.

But I mean, I ...

Mr. Nyland: Good, I will not quarrel. I don't think you are right, but I think you to watch it to see if it would actually give you an awareness of your feet. If you say it is different from looking at it, again of course, looking at it would be an ordinary mental process. The fact of the feet existing and touching could be a sensing, a sensing of the floor--rather a sensation in your foot of touching the floor and that would be recorded impartially in your brain. But as soon as I sense the floor and it is a regular touch, an organ that is like a sense organ that is awakened, I already become identified with it.

when I say to myself, "It is cold; it is rough; it is hard," or whatever description I give it. So simply the fact of so-called touching with my feet any part of the floor does not mean I am sensing it.

Marshall: But it's like--I'm very confused about this, about what I'm doing, and I want to...

Mr. Nyland: No, the question is you don't have to be confused and you don't even have to ask, "Does it lead to awakening?" A sensing exercise is pure and simple for the development of a sensing ability belonging to the body.

Marshall: Okay. I mean I know. This is just...I know what the description the sensing, I know; it's just like--I know that it's becoming aware of the body...

Mr. Nyland: No,

Marshall: That's what you just said.

Mr. Nyland: A sensing exercise can lead to an awareness. That's all. It will not lead to a state of awakening. It will only become awakening when a feeling enters. It might sound a little complicated because a feeling is the only dynamic force which will make it continue. Awareness only takes place at a certain moment and then it is finished. But when awareness is continued, it becomes awakening. In order to continue a state of awareness, I need a feeling as energy and change the static relationship which is expressed in sensing into a dynamic relationship or rotation with the introduction of feeling. So that the state of awareness going over into being awake presupposes sensing and feeling. But you see, I don't want to continue too much and too detail because it shouldn't concern you. When I'm aware and I wish to be awake, I become aware of the totality of my body functioning. And for the functioning of the body actively, I need something to remain awake in the form of a wish. When I introduce the wish I could be awake, but in sensing I don't introduce it. I only introduce a wish to sense, if you want to call that a wish. It is something that I conceive as a

sensing. Let me explain it just a little differently. Sensing becomes a function, an attribute, of my physical body; feeling is still an attribute of my emotional body or whatever there is of my emotional or feeling body that exists. It is possible in a certain exercise to connect a sensing exercise with a feeling exercise and that changes the sensing exercise with this feeling exercise in a dynamic state. By dynamic I mean that something keeps on moving and then it will result in a state of awakening. Whenever a sensing exercise is started, it is from the mind to a part of the body. Whenever a feeling exercise is started, it is from one's heart to a part of the body. The first produces sensations; the second produces feelings or emotions. When it is from the heart, it is more emotional. When the two are together or are linked together in succession, there is an exercise in which there is sensing the right arm, a relationship between the right arm and the head. When the head goes and senses the right leg, the arm simultaneously is being sensed by the heart. It's a combination of two exercises and the description of what takes place in the arm as a result of being felt is quite different than the arm being sensed. It is definitely the tinkling or the realization of something that is alive. That is feeling. And so there is a sensing exercise, right arm, right leg, left leg, left arm, and it follows whenever the right arm is left and it goes to the right leg, then feeling starts then at the right arm and then from the right leg it goes to the left leg, the feeling follows and starts at the right leg. When it goes sensing from the left leg to the left arm, the feeling goes to the left leg; when it goes from the left arm to the right arm in sensing, the feeling goes from the left leg to the left arm. That is the rotation, and then it is a combination of the two. And then that produces a dynamic state in which one is awake. All right, let's leave it now because too much theory.

Yes, Dan?

Dan: I had a task that you gave me after....

Mr. Nyland: But Dave, you've listened to this?

Dave: Yes, very seriously.

Mr. Nyland: You understand, no?

Dave: It's much clearer now.

Mr. Nyland: Yes, it ought to give you now a little perspective of where sensing really belongs and where is the limitation of the sensing.

Dave: I see.

Mr. Nyland: You see, it will only give you awareness; it will never give you awakening.

Dave: I conceived of it as a first step in

Mr. Nyland: It first is to give the body a certain accent which belongs to it independently of feeling because it now depends on that for its own existence. The body should not depend on the feeling center at all. It should exist by itself and for that it needs, I call it, an absolute. It simply belongs to it as a property so that then the feelings can be free from the body and becomes an absolute of the feeling center.

Dave: It clears it up very much.

Mr. Nyland: Yes.

Dave: May I ask one small question?

Mr. Nyland: Yes.

Dave: Would it be correct to say that in sensing it demands an attention that I normally don't give to my daily activities, so it would begin to develop another kind of attention...?

Mr. Nyland: No, the sensing exercises that starts in the head is being sensed from the head to the right arm. Of course, a little time elapses, very small, because, I said, the thought of wanting to sense is almost identical with the receiving an image from my arm as it is being sensed.

In reality, it is like an attention form which is being sent from the head to the arm, but then the arm, being sensed, reflects, as it were, returns attention energy to the head, and that creates in the head a sensation, an image of my arm--sensation as a sensing result, not any feeling. When it is returned to the head, then there is a relationship between the head and the arm and this is simultaneity. You see, if it were not returned, it would not be; it would be constantly this thought process of that what I set going, and then a little later it happens. When it is returned to the head, the fact of the projection of that what is my right arm as something that is sensed in my head becomes simultaneous with the sensation in my arm, and when that link is there--you remember many times I said that this relationship comes--it is an important part--and when the relationship is there, that represents simultaneity. All right?

Dave: Yes.

Mr. Nyland: No, no, no. Now Dan.

Dan: I was supposed to--or to increase my ability to work in the afternoons, I was supposed to interrupt a gesture in the classroom and try to become aware of myself, aware of the gesture. That was for two days. Two days while correcting, while giving exams, and two days while correcting papers, I was supposed to do this, and I didn't perform the task properly at all. One, in class the first day, I only remembered at the very end of the class; the second day...

Mr. Nyland: Dan, how can you? Did you think about this in the early part of the morning?

Dan: Yes, I did.

Mr. Nyland: You had a task. Did you write it down?

Dan: No, I didn't write it.

Mr. Nyland: Well, you have then to write it, and I say indelibly engraved, in your heart. You were not serious enough; otherwise, how would you forget about it until the end? A task is something that has to be considered quite seriously, and if it is not that way, it is far better not to do it. So, when I do give out tasks or talk about it, the attitude should be: when you leave, you should say, "I am going to do it, really." And then it has to be in your mind and it has to stay there, so that the clarity is there, and it has to be in your heart so that it is carried over to the next morning. A thought you cannot carry so easily. When Ouspensky starts to talk about different "I's", he only talks about the "I's" that are represented by thoughts. But when something is in one's heart really, it will be there the next day. You don't have to worry about it. So now to as far as the task is concerned: that I really wish to do it, I have to have a wish. With that I leave, with that I make up my mind; I make up my mind with my wish in my heart. Then the making up of my mind is going to be a little bit more permanent. But if it is just a fleeting thought, or say, "Yes, yes, it would be nice," and so forth, it is quite on the periphery. So you see, when it is not there the next day, something is the matter. You won't have any more exams and papers and so forth?

Dan: No, I start teaching again next Monday in the evening for about two and a quarter hours.

Mr. Nyland: All right. Then before you teach that you take off five minutes, that you prepare. Can you?

Dan: Yes.

Mr. Nyland: Good. Sit quietly some place before you go into the class. You collect yourself; you try to say approximately in your mind what you are going to say. But the most important part is that when you want to say it, you want to be in a certain way. And if possible,

you want to have a manifestation in a certain way. You have to visualize yourself as you will be in front of the class. How many people will be there?

Dan: I don't know.

Mr. Nyland: A certain number?

Dan: Twenty or thirty.

Mr. Nyland: Well whatever it may be. You will stand or sit?

Dan: Stand.

Mr. Nyland: Will you go to a blackboard?

Dan: Pretty frequently.

Mr. Nyland: Good. And you will draw with chalks, explain things?

Dan: Write words.

Mr. Nyland: Well whatever it might be. You know enough about how you will be ... as a teacher. That is, you will go through certain familiarities, certain forms of behavior, of standing, of doing this, and now you determine certain characteristic postures of yourself, at which times you now wish to be awake. You do this before. You think about it before you go into the class, before you are caught up, a few, five or so, or at different times, during the evenings. How long is it? Two hours?

Dan: Two or more hours.

Mr. Nyland: In one stretch? Quite long. Do you get tired?

Dan: They'll probably get more tired than me.

Mr. Nyland: Yes? But no, you have to stand all the time?

Dan: I find it better for my teaching.

Mr. Nyland: Yes? But can you sit down if you want to?

Dan: Yes.

Mr. Nyland: Oh, good. Because I would do that. And I would get up; I would get up quite frequently; sit down; I would shift the weight on my left foot, right foot...

Dan: I usually pace back and forth.

Mr. Nyland: All right. Then of course you shift weight. But of course, if you stand, you do the same thing, all right? See yourself a little instrument teaching, and as if then you could have God up on the ceiling looking at you, all right?

Dan: There's also the rest of the day--

Mr. Nyland: I would not worry now. If for two hours I made that attempt, I think it's pretty good.

Dan: I would like to continue with the sensing exercise.

Mr. Nyland: You can do sensing always as an exercise whenever one has the time, and it is a very good means of getting extra energy, you see, because you exclude many other things that usually take up energy, so of course it's a good build-up. It is also partly a good conversion. So it is all right for you to do that.

Dan: Now is this procedure in the classroom--it strikes me, as you describe it, as something that does not have the usual two week limit for this task.

Mr. Nyland: Well, I think you will need a little preparation even before you start working. It will be next Monday? At what time?

Dan: Eight o'clock. Eight twenty.

Mr. Nyland: You won't be here then? Oh, good thing that we talked about it. Well, when can you report on it? Wednesday?

Dan: I teach Monday, Wednesday, and Friday till the middle of July, and then every night.

Mr. Nyland: Have you been coming to Tuesday?

Dan: No, I was afraid to ask.

Mr. Nyland: And now, almost, you are forced into it. You have to report on it, Dan.

Dan: Yes.

Mr. Nyland: Because if you don't, then it becomes wishy-washy, and I'm

sure, so next week, you come back on Tuesday, All right?

Dan: Yes, that'll only be one day.

Mr. Nyland: But that's all but movements. You come to that movements on Friday? You won't be able to do that.

Dan: This summer I will...

Mr. Nyland: Well, it's a good thing I'm going away; I can wash my hands of it. Next week, Tuesday then; you come eight thirty. I even let you take movements Tuesday evening. When did you take, Tuesday or Friday?

Dan: I haven't been involved in anything but Mondays.

Mr. Nyland: You haven't been to movements as yet?

Dan: No.

Mr. Nyland: Oh, it would be good for you then. Friday is out. Come Tuesday seven thirty.

: Seven.

Mr. Nyland: Yes, isn't it a

to correct me

Yes, Michael?

Michael McConnell: I have a question that first of all I would like to abstract a little more about sensing. You spoke tonight about sensing the arm as a totality, but you have spoken before...

Mr. Nyland: Not as a totality, as the only thing, if you like...

Mike: I mean in relation to speaking before of sensing points in the arm.

Mr. Nyland: I've never sensed, talked about sensing points of the arm, and only that I've said that sometimes sensing is like a beam of energy. It is called attention which can be directed as a focus to different parts of the arm. It can be, as it were, played on it, like a search-light, being sent or directed from the head and then being sent to the arm and then lighting up different parts of the arm. But when it is at one point and goes to the next, the result remains sensing in

the whole arm, or wherever it is at that particular point.

Mike: I see.

Mr. Nyland: You understand? Because that was a misunderstanding?

Mike: I think so.

Mr. Nyland: It is only to make sure that I have the sensing distributed over the totality of the arm. Usually when we have the word totality in connection with sensing, it has to do with the totality of oneself as a personality, as a totality of the body. But I single out certain parts of the body. It is in order to give more concentrated effort to a sensing exercise for one part only at the exclusion of all other parts of the body. But it does not mean that the principle of sensing cannot be applied to the totality of the body. As a matter of fact, it will have to go in that direction ultimately. It cannot remain just the sensing of one part of the body or another. All right.

Mike: Yes. Now my question.

Mr. Nyland: Yes.

Mike: The other day I had what I would call a major realization about myself. It came as the result of a dream, but I understand it, and it's quite true, and I would formulate it as always holding back something of myself. It's a ...

Mr. Nyland: Was this in the dream?

Mike: What?

Mr. Nyland: Was this in a dream?

Mike: It was expressed. I've known it in part before, but I haven't...

Mr. Nyland: Was it a night dream or a daydream?

Mike: A night dream.

Mr. Nyland: And you remembered it the next morning?

Mike: Yes.

Mr. Nyland: And the dream was based on certain thoughts you have had before?

Mike: I don't think exactly. I think it just happened to be a moment when it was ready to happen.

Mr. Nyland: All right. Tell the dream, whatever it is.

Mike: Should I?

Mr. Nyland: No, what relates to you. You say it was an extraordinary experience.

Mike: Well, simply that it showed me something about myself that as a total thing, it is one of the larger things, a dominating influence, in my life about myself.

Mr. Nyland: Wait a minute. As a characteristic of yourself?

Mike: Yes.

Mr. Nyland: You saw that as yourself behaving in a certainway or motivated by something that you could call a characteristic so it has to be expressed in the form of an activity

Mike: It's expressed in almost everything I saw myself in a specific activity, yes. It was--well, I was meeting with members of the group. I suppose I should tell.

Mr. Nyland: Well when you tell, the experiences that one has are a little bit too difficult to tell because the others will not understand the same way as you have felt it.

Mike: Well that doesn't matter, does it? I mean...

Mr. Nyland: No, it doesn't matter. Only it may be difficult to express it, and you don't have to worry about the other people. Only sometimes when you don't know how to express it, you yourself might feel adverse to talking about it.

Mike: Well, that's one of the reasons I did it, because it is my tendency not to. My only concern is that I should be able to make you understand, to maybe help me with it somehow.

Mr. Nyland: Good. Go ahead then.

Mike: Well, I could tell, but I thought of the formulation of always holding back was...

Mr. Nyland: You mean that you keep within yourself?

Mike: Yes.

Mr. Nyland: That you imply certain things to others?

Mike: No, I don't imply; I....

Mr. Nyland: You just are secretive?

Mike: Secretive.

Mr. Nyland: Why? Why are you?

Mike: I don't know.

Mr. Nyland: Are you sure of yourself? Are you a little doubtful that you would say it and someone else might argue with you?

Mike: No, that doesn't matter.

Mr. Nyland: Have you no interest in other people?

Mike: Very little except for....

Mr. Nyland: You think it is them?

Mike: That's part of it.

Mr. Nyland: Do you think it is bad?

Mike: I think it is unfortunate.

Mr. Nyland: Why?

Mike: Because...

Mr. Nyland: Why should you have interest in someone else?

Mike: Because if I don't, I'm going to miss something.

Mr. Nyland: That may be. But there is no other reason than if you want to learn for yourself that you are afraid you will miss something and still you don't do it. You certainly are not sufficiently interested for that kind of communication. See, you don't really feel it as something you lack.

Mike: That's quite right. But why don't I feel it? I think it's...

Mr. Nyland: What difference how one feels something. Why are you the way you are? It may be the result of many different kinds of conditions. Now one can consider oneself in a certain state as being whatever one

is as a personality or as a type; therefore whatever character traits I have, I may have certain judgment about it, and I would like to be different, because maybe if I were different, I would fit better into certain surroundings. But you see, there has to be a very definite reason why I would like to be changed. And for the time being, I would not change myself, unless I would definitely know in what direction to change. Because I don't think that there is any reason to say that the talkative person is better in any way than the person who is secretive

Mike: I didn't say that. I only say that I have nothing to say about whether or not I am secretive except....

Mr. Nyland: Yes.

Mike: In that sense....

Mr. Nyland: But you don't want it.

Mike: I have to know more about it.

Mr. Nyland: Yes, that's it, and for the time being I would not change.

Mike: O I wouldn't try to change; this is much too....

Mr. Nyland: But if you want to know more about it, you can let out a little bit of this secretive, you can make attempts at times not to be....

Mike: Not to be secretive?

Mr. Nyland: That's right. To make an effort to ~~be~~ little bit more open and see where it leads you.

Mike: I do. I have.

Mr. Nyland: Go ahead, experient that way. And then you will find out if it will give you what you hoped for or what you rather expect, or what you believe ~~might~~ be a possibility. If it can give you more knowledge in general about yourself or about other people, and it may be worthwhile to acquire that knowledge, then go ahead and open up a little.

Mike: You mean I should take more interest in other people whether

I am interested or not?

Mr. Nyland: Oh yes, in order to find out if I can acquire the dexterity of not being secretive.

Mike: Yes, but what's even worse is if I can't even--it's hard for me to believe enough to give of myself...

Mr. Nyland: Start with the very small things relationship

I know. Go out in the woods and talk to yourself. Yes, several times.

Mike: I can talk to animals.

Mr. Nyland: Yes. And now, substitute for animals a little child.

Mike: I can do that and I can talk to girls.

Mr. Nyland: Then start with the grownups, as they grow older, eight years, ten years, fourteen, so forth all the way up to eighty.

Try different people and different kinds, about different subjects.

Mike: I do all these things. I was hoping maybe you would tell me something else...

Mr. Nyland: Now wait a minute. If you do all these things, then you are not what you are.

Mike: I am, but I'm not so much under its influence.

Mr. Nyland: Well then, you ought to make it a life task.

Mike: Well perhaps I should because that's the kind of lifetime tendency it is. ()

Mr. Nyland: So tomorrow morning you start being a little more open, yes?

Mike: It just leaves all the details for me to arrange.

Mr. Nyland: Too bad. You to buy them? No, you make your own. You make your own philosophy, but you put in it whatever you think is logical and whatever you think makes sense and what is, of course, based on your own experience, and in that way, you write your own rules. But nobody is going to do it for you. You know, but you have to start somewhere. But don't keep it as a thought only.

Start by putting it into practice in, as I say, very small things, if you can. And one way, why one does that, not to be identified with it, to expect a certain result. This is the one thing that usually will spoil it because from an unconscious standpoint anything that I believe ought to be possible. Naturally a description of that would remain unconscious and I may reach an unconscious desirable state which will not be useful for me in the sense of work. See? So I want to connect that what I would really like to be or change when I say characteristics that I have which I would like to avoid or eliminate, and at the same time, I would like to grow up, evolve the unconscious. Then I would have to find a means by which I temporarily put in the background that what I would like to become, hoping that if I can wake up now, that if I am awake, I would be able better to say what I should be. You understand what I mean by that. If I start to describe now what I would like to be, it will remain unconscious description. If I wake up, I might be able to see myself differently or better facts that are more absolute or objective and on that basis I can have a judgment about myself, what is right or wrong. And it may be, at such a time, I say maybe, that I decide objectively, to remain closed.

Mike: That would be quite all right.

Mr. Nyland: It would be wonderful....Because it will mean for you that you have to do much more work. You didn't expect that, did you?

Mike: No.

Mr. Nyland: Because you see, when you consider the consequence, it is the desirability to be asleep, and the solution is just the other way. It is to make your dreams come true. All right?

Denis Hicks: My question had to do with something that was just brought up in this last example.

Mr. Nyland: If it is your own question, then it is all right...

Denis: Yes, it is.

Mr. Nyland: But if it was just something that was touched off because someone else asked it?..

Denis: No, it's been there for two weeks. The importance of an individual's psychological, or neurotic patterns if you will, in barring his potential awareness of himself, or objectivity--what was just brought up, or what he thought it to be was a pattern of activities, or a way of being with people that to my mind could provide a permanent block to becoming awake in the progression that you just outlined. Furthermore, it seemed...

Mr. Nyland: Why would it be a block?

Denis: Because the individual potentially could never understand both the historical and current importance of it for himself.

Mr. Nyland: Now at the same time he questions it, he doesn't like it, or rather believes that it might result--I wouldn't say in harm--but a certain he doesn't like and also, the solution, which is going against or changing it, might give you more data or more information. So you see, it is already shaking loose a little. If I would agree with you, if it is a block that is crystalized, then it would be an objection and probably remain an obstacle, unless there is a very definite reason I want to get rid of it. And to have that reason, there may have to be a realization that I want to wake up, and then I would try to take any kind of an obstacle crystalized or partly crystalized so I can find out how can I dissolve it and solve that particular problem.

Denis: Can a man do this alone?

Mr. Nyland: Well, it all depends how strong he is. You see, the question of strength comes, in the first place, for a man as he is, as he is constituted, whatever level he has reached, and whatever there is of some knowledge of himself that is more or less actual, more or less.

It may not be objective, but nevertheless it will not prevent him from having a desire, to have more research or more ability or more searching for something that is at the present time not satisfied. So a person can have quite definitely a yearning for something that he would like to have which he realizes he hasn't got. He also has to know for himself that if he tries, he has to have belief that it might be possible. Because otherwise he will not start, and even if he does start, he is too soon already disappointed. So if he can do it himself, this question of his own so-called strength or his patience or his flexibility, or in general his ability together with whatever wish he has, whatever knowledge he has, it is determined, of course, by the state in which a person is in accordance with his own development. Now one can say I have a strength to wish to grow up, I have definitely that wish, I know I will be able to do it. Now I go ahead and do it at the cost of whatever it may be, and I will try to continue on that particular road. Now when this question comes up in me, and I say where does it come from, I may say it is the result of that what my father has given me, and which is characteristic of me biologically, and it may be because I happen to a certain type born or conceived under certain conditions, astrologically. And I believe that that kind of a Taurus nature is far better for this particular purpose than simply being a little sagittarius or whatever it may happen to be, whatever I happen to be born under, whatever sign, and whatever are in favor or unfavorable. Now the third is the fact that I have a desire for or yearning to find out this search for the impossible, as Ouspensky calls it, miraculous, what makes me sometimes wish to go to Tibet and start all kinds of difficulties and sacrifices in order to grow up. And take all the stories of Remarkable Men--it simply meant that they were by something which would not let them loose, the search, as I have called it many times, for the golden grail or

the golden stag or whatever its--golden fleece. That what I feel is of necessity to me and without which search I cannot live, and if I cannot solve it, I may have to kill myself. Whatever may be the different intensity

I also have to consider where does

it come from. And then sometimes, emotionally being developed or religiously inclined, I'll say it is not me, but it is the search of that what is life in me wishing to be united with the totality of all life, which I then at that time can call it Endlessness, or whatever I wish to do, all depending on how religious I want to express myself. And that ultimately I will probably have to come to that same conclusion--when I know that I myself, when I am within myself, my own strength ultimately will prove to myself that I can now do it. Now I may for a long time believe I'm doing it, and then I will develop a certain sense, perhaps conceit, perhaps the over

of an overestimation or something which prevents me in this particular

to remaining open to certain possibilities and that ultimately that will run its own course and stop me at a certain height after which I cannot continue to develop, because I do not remain open. So that, for the search it is necessary to always believe that something can happen the next day. Now this coincides with the realization of oneself that one is as if nothing. It is simply the religious way of expressing that I cannot afford to be conceited because there is nothing to be conceited about and that what really motivates me is life and that life what I now represent is not my own. You might say it was given to me or that somehow or other I found myself in it. If I question, that I say where was this life coming from, I say from my father and mother, and they, from grandfather, and they, from their father, and whatever it was, it was life which at the present time is in me and I now represent, I call it, my own, and yet I know it isn't, and that the satisfactory answer for me is that I am in this manifestation

a part of the totality of all life, me existing. Whatever it is that I understand by that kind of a concept, I must admit that that what I am now as manifestation is a representation of that of which I cannot say that I am the owner. I am the caretaker; I am the manager; to some extent, the guardian, to some extent, responsible person, delivering again that what is life of me into the hands, if that is a good image, when I die, as if I then at such a time, can prove that that what was given to me as life, I have used to the best of my ability. I've said many times that if it is five talents, I've made five, if it is one, I've made one, if it's ten, I've made ten, but not to for that as a parable I understand quite well, that it is necessary for me to be active with whatever has been given. If I take the responsibility that then it is up to me to take up the responsibility in full. And I will only do that when I consider as that what has been given or rather what I find myself with, I consider it my own. If I consider it my own, I really take one big step because then I consider that what life represents as God, and I then make God my own, and I introduce that in a certain measure to which I You see, in the end when a person continues to think, and of course, he will feel with a certain amount of understanding that then he cannot help but change is philosophy into a mode of living. And whenever a mode of living as motivation in his life, he can call it religion and he can call it atheism, it doesn't make much difference because that what he is as man determines what he is, and that man as he now lives that he is responsible for whatever his mental or physical or emotional functions are. The totality of that man represents the level at which God can or cannot work in him, and there is no God who wishes to die with man, so if man does not take the responsibility for a wish to live further, God will leave him. You might say I'm up against it. If I once say A, I have to say B.

And there is no way of returning. But you see this is a question of, I call it, spiritual maturity. It is not physical maturity; it is not maturity in life, but it is a spiritual maturity in which I understand that there is a possibility for further development, and this maturity means I am willing to continue. That is really the definition of maturity. It is not something that I say I will return. Maturity says I will continue. I am done with whatever my life represented. I am mature. Whenever my physical body is mature when I am eighteen, I will not return to being a little child in size. I will now spiritually consider that what I have as that what I will, in accordance with the laws of earth, will remain forever, but now my maturity says I will continue, by hook or by crook and by all kinds of means, and then again religiously speaking, I say I will try to create a home for that what I call His Endlessness. You know, whatever way, there are many different ways of expressing philosophies and also of religion, but fundamental fact remains that man accepts himself for whatever he is, and with that, having belief in his possible growth, he works like hell in order to get to heaven.

Denis: Would you give me a task?

Mr. Nyland: When are you going away?

Denis: In the next two days, so I will see you in California.

Mr. Nyland: How do you come? Do you fly?

Denis: No.

Mr. Nyland: Train?

Denis: Driving.

Mr. Nyland: Oh, driving. Oh, good. You get up early because you are going to the west, you don't have the sun in your eyes. So you can get up, say six o'clock every morning. See how far you get. You can go to bed anytime.

Denis: Yes, eight.

Mr. Nyland: Yes. Will you stay in a motel?

Denis: No, I have my station wagon.

Mr. Nyland: Now, how could you sleep in the car?

Denis: Or stop and stay with friends.

Mr. Nyland: Well, whatever it is, go to bed as early as you can, but get up at six. Do you know anything about prayer?

Denis: I've experienced it.

Mr. Nyland: You have experienced it? You have prayed?

Denis: Yes, a number of years ago.

Mr. Nyland: Ten minutes after six o'clock, you sit quietly. Try to look over what the day will bring. You, traveling you will be all right; nothing would happen; actually you will be careful, but then too, it will depend upon the possibility of something carrying you across the country. After the ten minutes you do what you like. You can go back to sleep, but during the ten minutes you have to be quite awake. And there has to be very small I in it, because there has to be in it that you don't believe that anyone should really take enough interest to take care of you. Why should--if I pray--God even listen to me? So you see, this smallness of oneself, the realization of what one really is because cosmologically we are nothing else but pinpoints. And yet in our own estimation, we are so close to ourselves that we believe we are giants. Somewhere in between is a true measure and dependent on spiritual maturity, I will know that that what I consider myself to be is very very small. But I have no position, all I have is a little life which I have to maintain, and I hope, a little bit of bread and water. This could be a prayer for a day, and during the day remember it. At times. See if you can do it for at least three days, at least. All right. Tell me about it when I see you.

Denis: All right.

Mr. Nyland: Over on the other side. Yes, Tom.

Tom Records: Yes, I would like to return to this matter of sensing, because I'm trying to be very careful in making notes of what you say. On the 23rd of March you made four points as I understood it then about the difference between sensing and work. The first part you brought up tonight about, concerning only one portion of the body when you sense. I wanted to know if the other three parts still hold. I thought you said that there was also in sensing a visual image which there is not when you work.

Mr. Nyland: Well, I don't know. No, no, I haven't said that because when I'm aware and it goes over into an awakened state, I can also have a visual image, but it is difficult to have a visual image without identification. You see? The fact of existence is very difficult to come by but only as a fact, because I am so used to describing. Now when I retain with sensing a certain visual image, it is only for the purpose of the sensation created in my mind. But when I talk about awakening and awareness, sometimes I've used the word, a picture of myself, but when that picture is taken, it indicates that it happens at that moment, and when I look at a picture as a photography, I look at it later. So you see, that comparison is not very good; whereas regarding sensing, it doesn't matter because it is returned immediately from my head back again to the arm.

Tom: So there can....

Mr. Nyland: Sometimes it overlaps. What happens to one or the other, there are certain factors or points in one that can be applied to the other. There is not a sharp division although the emphasis is more on one side than on the other.

Tom: Also the--I thought you indicated that sensing was recorded in the formatory portion of the brain and not the objective. Mr. Nyland,

Mr. Nyland: That is true.

Tom: That is correct?

Mr. Nyland: That is true, but then gradually when it goes over to, let's say, an awareness, then the non-identification process has been fulfilled as a and when there is the simultaneity as a returning of so-called sensations, that then at that time the formulatory processes function objectively. It functions objectively at that moment, but it doesn't retain it. You see, it does not want to awake yet; for awakening it has to be done by the mind which at the present time is a virgin field. You see, when a thing happens in a flash of a moment, when I have an accidental awakening, it is not in the part that I now call the objective part of my brain. It happens to be a functioning in which my brain stands still. I would almost call it a light out, not a black out. But you see, at that time, mental functions do not exist. So it doesn't matter; there is mental matter, but there is no mental functioning in the ordinary unconscious sense. So it is nothing strange to say for that one moment that the formulatory apparatus functions objectively. But it's only that moment, you see.

Tom: Yes.

Mr. Nyland: That's why I say it will only lead to an awareness; it will not lead to awakeness. And as I have explained before, for that it is necessary to have an emotional quality. Now what was the fourth point?

Tom: The fourth point was that in sensing there needs to be no activity, or there needs to be or usually is motion

Mr. Nyland: This is correct. Because it is action again that leads to the awareness; it is necessary, or rather very desireable that that what is being observed is moving. I've said a little while ago that it is not impossible but it dries out too soon. The "I" wants activity. "I", to use a term, falls asleep. It is not true. "I" is not interested

in something that is not active; activity of the body is a form of life. When it is not active, it is as if dead and "I" is not interested in dead bodies.

Tom: Mr. Nyland, I want to ask this question, and it is this. You seem to state that I must always have something to observe, yet I know that it's possible to, when one is awake, not be concerned with the existence of a body. Why is this?

Mr. Nyland: No, the question is that when "I" becomes aware of the existence of the body, the body has no other function to fulfill other than it has made "I" observe it. You see?

Tom: It's fulfilled its function.

Mr. Nyland: Yes, but at that moment. Again awareness is only a moment. When I want to continue an awareness into an awakening state, it is a succession of moments of awareness, it becomes a different matter. "I" is awakened for one moment when there is an awareness, and it functions then like a firefly, lighting up, but it will not change it into a glowworm unless there is something that is dynamic in myself as a wish which wishes I to remain in existence, that is, to remain, to give life. This depends on the condition in which the totality of my personality is. How close it is to the possible line of dividing conscious from unconscious. And the closer I am to that line the more I could become interested. You see, it is always a reciprocal feeling, as it were. I will not do anything unless it is willing to show that it wants to have I do something. And at that moment it can happen to both I functioning and it being observed, but that what produces the possibility of that kind of a between the two is all the time something in me that is interested in "I" living, observing it. And this I have called many times magnetic center, or the neutralizer which will enable me out of the two possibilities of high and low to reach something in which I am as medium. And I myself

with the wish with which I am, becomes the mediator between that what is "I" and . This is how I settle for that what is in between; starting from one, being affected by three, I've settled for two. The neutralizer belongs at that place, the same way as emotional center happens to be between feet and head, or Kesdjanian body starts at Fa physical. So you see how it is related.

Tom: Yes,

Mr. Nyland: Don't worry too much about paradoxes because they are marvelous things to explain things the wrong way. And, you know, if one's a little clever, you can start at one end and end up at the other, and then make it appear as if you really haven't started at all. Something you accused me of, I am sure. I think we must stop, yes? So we leave it for next week, all right? Yes I think so, checking by John's nervousness. It wasn't exactly So next week. Who said

someone? I would like to get it over with

Mr. Nyland: No, but let's not get it over with. Let it pass; we have at least another minute. See you next week. Goodnight everybody.